

Clavis Library

INTEGRITY

April 1953 • 25¢



Spirit of the Times

C O N T E N T S

EDITORIAL	1
WHERE THERE IS HOPE, THERE IS LIFE	
By MARION MITCHELL STANCIOFF	3
THE RESURRECTION OF THE BODY (A Poem)	
By A. P. CAMPBELL	10
ROME AND ROBOTOMY	
By JOHN C. HICKS	12
THE SPIRIT OF '53	
By ED WILLOCK	17
MODERN MAN IS <i>NOT</i> MATERIALISTIC	
By LAWRENCE P. MORAN	22
TIMES SQUARE EASTER (A Poem)	
By ROLAND WALSH	33
THOMAS MERTON AND DOM AELRED GRAHAM	
By WILLIAM DAVEY	34
BOOK REVIEWS	44

**INTEGRITY is published by lay Catholics and
 dedicated to the task of discovering the new
 synthesis of RELIGION and LIFE for our times.**

Vol. 7, No. 7

April 1953

Published monthly by Integrity Publishing Co., Inc., 157 East 38th Street,
 New York 16, N. Y., MU-5-8125. Edited by Dorothy Dohen.

Re-entered as Second Class Matter May 11, 1950 at the

Post Office in New York, N. Y. under the Act

of March 3, 1879. All single copies 25¢

each; yearly subscriptions: Domestic

\$3.00, Canadian \$3.50,

Foreign \$4.00.

INTEGRITY is indexed in *THE CATHOLIC PERIODICAL INDEX*

EDITORIAL



TOPIC like the spirit of the times will necessarily be a depressing one. Not only the tyranny of totalitarians but the very optimism of American secularists helps to account for the gloomy picture the Christian sees. For what is worse: to account man as nothing and the snuffing out of his life as a matter of indifference, or to account man as a god capable of attaining paradise by himself?

When we were preparing this issue we noted that the spirit of the times is capable of summation in the fact that we continue to interpret man as other than he is. He is de-personalized in capitalist democracies as well as in communist countries, as the Holy Father tells us; he is regarded as a machine, bestialized, put simultaneously almost on the level of an animal and the level of God. What is forgotten is that he is body and soul, rational animal, made in the image of God, dependent on his Creator, redeemed by Christ, destined to immortal glory.

Our writers in this issue paint a desolate picture, but the cause of their desolation is not exaggerated. There is nothing Christian about refusing to face the reality of a situation, even when that reality torments us with its evil. There is no use glossing over contemporary conditions or of pretending that the world and men in general are better than they are.

But for Christian realism, another thing is necessary besides the acknowledgment of possible impending catastrophe, and that is the recognition of the existence of hope. The Christian does not hope merely for his own salvation; he hopes for the upbuilding and increase of the Body of Christ; he trusts in providence working out the designs of God in the lives of men.

To our mind no one summarizes this attitude of Christian realism better than Cardinal Newman, who wrote:

"But in truth the whole course of Christianity from the first, when we come to examine it, is but one series of troubles and

disorders. Every century is like every other, and to those who live in it seems worse than all times before it. The Church is ever ailing, and lingers on in weakness, 'always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in her body.' . . . The cause of Christ is ever in its last agony, as though it were but a question of time whether it fails finally this day or another. The saints are ever all but failing from the earth, and Christ all but coming; and thus the Day of Judgment is literally ever at hand; and it is our duty ever to be looking out for it, not disappointed that we have so often said, 'now is the moment,' and that at the last, contrary to our expectation, Truth has somewhat rallied. . . . Well may prophets cry out, 'How long will it be, O Lord, to the end of these wonders?' How long will this perishing world be sustained by the feeble lights which struggle for existence in its unhealthy atmosphere? God alone knows the day and the hour when that will at length be, which He is ever threatening; meanwhile, thus much of comfort do we gain from what has been hitherto,—not to despond, not to be dismayed, not to be anxious, at the troubles which encompass us. They have ever been; they ever shall be; they are our portion. 'The floods are risen, the floods have lifted up their voice, the floods lift up their waves. The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier'."

We wish our readers immense joy and hope in the Resurrection of Our Lord. Happy Easter!

THE EDITOR



Where There Is Hope, There Is Life

WE think Mrs. Stancioff's article is an excellent analysis of the nihilism and hatred of life which she feels is the prevailing spirit of the times.

Marion Mitchell Stancioff: It is gradually becoming clear that the deepest mark of our time is *horror of life*. A fear of being which amounts to hatred cuts us off from the life-loving generations who willed us the earth and the blood in our veins. A taint of this hatred has ever since the Fall—and in despite of language—divided individuals against themselves, but society has never so suffered its ravages as it does today. It has been growing a long while, this “business that stalketh in the dark” and it was not until the nineteenth century that it dared to call itself by name. “Nihilism” or nothingism is an even better definition now than it was eighty years ago of the basic life-phobia which spreads the blight of its negations wider every day.

the death-wish

In the latter part of his life Sigmund Freud is said to have complained that his disciples had overemphasized the libidomotive and neglected the death-wish element in his teaching. He was right. His pupils flatter their patients; for libido boiled down is love, and love is little more potent in this society of ours than the longing for extinction. Not that people desire death for its own sake. It is on the face of it the last thing a person in his senses could want. We are, however, to an unprecedented degree out of our senses. (Not only our bulging asylums but also our depleted “pleasures” prove this, for they often outrage or ignore the senses.) Nevertheless we still do not like death for itself but only fly to it for refuge from life.

The materialist is, of course, quite right to fear life. It is full of every sort of danger from which death—unless one believes in immortality—is agreeably free. Compared to life death seems cozy. Life with all its staggering potentialities of pain, its certainty of decay and its appearance of confusion, is indeed so terrible that beside it the sleep of death is tempting. To any eyes but those of faith death is a quiet end, yet strangely enough we have no record of any society as a whole ever having embraced this very plausible view. People in general, even when aided only

by the light of natural reason, have held that life was good, murder criminal, suicide sinful, and childlessness a terrible misfortune.

"I didn't ask to live"

Marx notwithstanding, the behavior of human beings is more influenced by the beliefs they hold than by economic factors. Everything depends on whether they look upon life as a precious gift or a hideous accident. It is clear that people who think of life as a burden will prevent children from coming into the world. If, through weakness or neglect, they should happen to reproduce themselves at all, they will feel perennial shame and guilt before their children. They will give them everything they can think of to atone for their existence and at the same time tyrannize them into compliance with the mortuary standards of their group.

If the attitude of parents is one of implicit apology, that of the children will be one of self-pity and resentment. Why should they honor fathers and mothers who—be it from stupidity or spite—committed the crime of engendering them? "I didn't ask to be born, they gotta do something for me," is the plaint of the child in the house of death. This cry quickly slides into: "I didn't ask to live, the world owes me a living." The next and nearest step from there is down into delinquency. Thus "the age of innocence" becomes the age of crime. Children have been infected with their parents' disgust for life and with the ruthless logic of the young they conclude that if life has no value everything in it has even less. To this horror of life we must therefore attribute the breakdown of the basic social unit, the family, and the consequent profound collapse of capitalist society and its partial surrender to collectivist ideology.

hatred of life

The individual then is conditioned from birth to be life-shy, and we can trace back to this cause most of his personal as well as his social troubles. The psychotics are the people whom the tension between the natural endowment of life-lust and artificially infused life-disgust has torn to pieces. In spite of obvious strain a diminishing proportion of people still manage to keep an uneasy balance between the two. Yet the life-horror or taste-for-sterility keeps showing up in new forms and it is worth while looking into some of these. It is not necessary for us to re-examine the classical examples of life-hatred, the abomination of the Nazi extermination camps or the crushing of the human spirit by the Marxist terror. These are too patent to require pointing out. Nor need we more than mention the indifference with which "respectable"

people have come to regard professional (as distinguished from amateur) abortion, or the flimsy grounds on which the greater number of sterilizing operations are performed. It is clear too that the demand for the legalization of euthanasia will continue to grow along with the belief that man is a poor beast that should be put out of pain. These are the more obvious consequences of the life-dread which it is the business of this article to show.

There are a number of subtler manifestations of this *horror-vitae* which we should notice. It seems as if everything we touch is shriveled by the distaste for living. Relations between people are sterilized by the drying up of communications. It has indeed become "one world," but as Camus says it is "unified in nihilism." On the popular level speech has been devaluated by the siren calls and trumpet blasts of the advertisers as well as by the delirious utterances of politicians. The printed greeting card has displaced the living message, and passion is expressed in grunts. On the official level words have been reduced to initials, numbers or synthetic designations have replaced organic names. Every day sees the extension of a hideous abstract administrative jargon, and we can just be thankful that someone was still alive enough to invent an Alice-in-Wonderland name for it: "gobbledygook." It is difficult to be creative or even clear-headed when language, the tool of thought and of expression, is being destroyed. So our writers multiply reports and studies, documentaries and commentaries, and guides to the minutiae of inward and outward behavior, biographies of the dead, and explorations of the not-yet dead, and chiefly an unending stream of variations on the theme of murder. (This taste for death and violence did not grow out of but preceded the violence and death which forty years of war have made familiar.)

The murder story, the crime "comic" and our taste for macabre humor are telltale marks of nihilism. It has been argued that the tales on which generation upon generation of children were reared also dealt in violence and crime. But the fairy tales and folk myths of major civilizations have a decidedly vitalist trend. The king and queen, or the fisherman and his wife, who are childless win the blessing of children by virtue or by grace. The prince gains his princess by destroying a murderous dragon, the slain heroes come back to life, the lost happiness is found and lasts forever. The wish-thoughts of those myth makers were turned toward the destruction of evil, toward marriage and reproduction, toward resurrection, life and lasting happiness. It is significant that ours on the whole are turned toward sex for its own sake, money and death.

in art

On the level of art the distaste for life is just as clear. From sterile rationality the verse writer has fled to sterile irrationality. Words are used for private evocations, disconnected images succeed one another without structural vitality. Architecture which can least afford to stray from the requirements of life is reduced (in the words of LeCorbusier, one of its most famous exponents) to the merely mechanical level. Painting which had begun to reflect our sterility a hundred years before the other arts, and had later rallied, is moribund again. The warm texture of Renoir and the cool grace of Modigliani have given way to the picked bones of Picasso's later manner and to the desertic landscapes of the surrealists. The pinhead witticisms of Klee and the nightmare involutions of Kafka's novels are the true mirrors of our terror-stricken lives.

This fundamental fear makes us circumspect in our expression and it dries up as well the springs of emotion. We are thrifty of love and hate, cautiously armoring our sensibilities in a senile recoil from reality. Our loves are rarely tragic, our hearts are not deeply enough committed. Our hates are seldom so strong that they cannot be drowned in a drink. People are so stylized as to be easily interchangeable for purposes of love or loathing. All passion appears to have been spent, or at least deposited in the chill silence of a safety vault.

sports and business

We seek safe substitutes for the great emotions, and find them in business and in sport. Not so much in playing games, such simple fun was for a livelier age, but watching people trained and paid—or otherwise suborned—to play them. The "sporting spirit," the "team spirit"—which for over a hundred years substituted for the Christian spirit—has evaporated, and a gladiatorial spirit of ferocious rivalry is back.

For purposes of self-destruction business is superior to sport. One can put so much of oneself into it that there is nothing left. One can not only stifle the terror of living with paper and figures and incessant attention to detail, there is also a happy chance one may drop dead in harness and never realize that one has been alive.

Another sign of our life-shyness is our preference for the abstract over the concrete. A business that is creative of wealth is less admired than one where money is merely shifted. Brokerage is preferable to manufacture, commerce to agriculture, paper work to "dirty" work. This fear of the dirty and smelly is the

fear of life itself, for life is both. The taste for deadly work is undisguised. Girls who would formerly in a single workday have handled babies and materials and tools of various kinds and a variety of foodstuffs, now prefer to handle papers all day long. Filing papers is, it seems, less tiring than looking after laughing or yelling infants, or cooking or cleaning or otherwise using one's mental or physical energies. This lack of gusto is unnatural in the young and is another symptom of lowered social vitality. There is a frightening phrase one often hears in defense of the most fruitless, most stultifying work: "I like my job, it keeps me from thinking." Work is one of the principal drugs to which we are addicted, and one of the most valuable in helping to stifle mind and soul. We must at all costs avoid having leisure in which to examine this thing *life* which has so unmercifully been tied around our necks.

drugs, drink, despair

There are other escapes, other previews of death. There are narcotics for the wealthy, and drunkenness for the rest. To want to be dead drunk is to want to be dead. Drunkenness and drug-taking on a nationwide scale are silent witnesses of that nation's despair. And besides these substitutes there is suicide itself which is increasing almost everywhere, simply because life has lost its savor and come to be a burden too heavy to be borne.

People kill themselves in the flesh and in the spirit, and in a great variety of ways. They do it because they have no hope. *Not so much because they have lost hope but because they have never had any.* They have lived mechanically from day to day until something—an illness perhaps—forced them to look at life, and then, overcome with nausea, they have made an end of it. ("Nausea" is indeed the name one of the most representative life-haters has given to a work in which he studies his reactions to existence.) They have not even heard of hope, these unhappy people. It is quite hopeless to suggest their hoping in a future life since life itself is precisely that which they abhor. Why should they wish to prolong it indefinitely when they cannot even stomach their own scant dose? Unless men love life they will not wish for immortality. The enemy of faith today is no longer doubt but disgust, the poisonous secretion of despair.

hope in science

What has our civilization done to hope? How have we destroyed her? First in the name of "humanism" we were told that if we hoped in God we were superstitious, and that we should put our hope in man. Many obeyed, and then in the name of

"science" they were told that if they hoped in man they were suckers, for man is just a "planetary bacillus." Again many listened and they gave up all hope. Others transferred their hope in man to a hope in his future—not man as he is but man as he is not. These bravely but stupidly hope in a utopia where the "planetary bacillus" will be transfigured by his own labor into a counterpart of the angels and will live and die in technological bliss. This hope is the hidden spring of collectivist vitality. Besides the dwindling band of authentic Christians the sincere collectivists are the only people in our civilization who live by hope; and paradoxically they murder her daily in millions of human breasts. Theirs is a false hope founded on a false faith, an idol to whom the world is being offered up. It is easy for us Christians to discern the forgery, for we know that on earth the daughters of wisdom are never found apart. If hope and faith are without charity then they are both imposters. But to those who do not know this even the false image of hope is so appealing that they crowd after it, easily scattering those who do not hope at all.

It may be that the scientific research-for-death which typifies our time, and which the debate between the hopeless and the partisans of spurious hope daily accelerates, will result in the destruction of mankind. In which case hope will have finished her career. It may be however that only the cities will be ruined, only nine tenths of mankind snuffed out, only half the arable area of the earth reduced to dangerous dust. In that case hope will be born again in the people who survive. Hope is a natural as well as a theological virtue and "springs eternal in the human breast" provided that the human has not been taught to stifle her at birth. If he has been to a school where he has learned despair, then he has to be taught the very alphabet of hope again. But where that has not happened hope returns like a homing bird.

re-discovering hope

Hopkins, the poet of despair and hope, once wrote: "Nature is never spent, there is the dearest freshness deep down things," and there are signs that this is so. One of the breezes that seems to promise spring is the philosophical war between Camus and Sartre. Camus leads the revolt against despair on purely human ground. Aided only by the light that lights every man that comes into the world he has rediscovered hope in human values, proclaims that liberty and loyalty and honor, friendship and generosity and tenderness are splendid in themselves and that in spite of all its horrors life is worth living. He appeals eloquently to us

as men to fight the dark forces which threaten to devour us. Although he repudiates Christianity he is fighting such a manly battle for hope and charity that he may yet discover faith, and his call to duty in any case is clearer than the voice of many a Christian.

It is most important that philosophers who form the thoughts of other men should be discovering hope. It is good too that simpler people who have not their skill in formulating thought should live in hope. There are millions whom God only sees who in great anguish bring hope back to life each day. But there are some we hear of who by their love of life and heroic courage show us that man is not rotten yet. We have heard about the Baltic fishermen who with their families faced the storms of the Atlantic in tiny boats rather than bow to tyranny. We have read of the Scandinavian scholars who cheerfully spent months at the mercy of wind and wave and shark to discover the truth about a prehistoric people. We remember the young man in the Balkans who risked his life and lost his freedom by insisting that his report on tyranny be published lest it be thought all men subscribed to crime. And there are countless others nearer home. We know that where there is life there is hope, and it is still more true that where there is hope there is life. Hope is the sap that holds up this tenuous stem, while despair draws the body down to death—by biological deterioration if not active self-destruction—as surely as it disintegrates the soul. Societies like individuals rise and fall as they nourish hope or let it die.

immortality

That man is a suffering creature and this life a valley of tears none will dispute. The Scriptures announce it, the Church asserts it. Yet man, Christian or not, has always known that in spite of this life is infinitely valuable, has done all he honorably could to keep it, has rejoiced in its beauties and sung its glories. But there have always been some people to whom it was almost entirely pain. It is a mockery to tell them that their pain is justified by the beauty of the dawn or the scent of the rose or even by the warmth of love or the splendor of sacrifice. This life is like the hugely impressive beginning of a sentence cut off in the middle. The earth makes no sense without heaven. The refusal of eternity has devaluated time. If the taste for life revives, so will the taste for immortality. But without immortality and the charity it implies we cannot justify the agonies of the innocent. Since we have faith it is our task through charity to restore in others the hope which they have lost.

The Resurrection of the Body

Lift up your hearts, now,
You sad ones,
You sorrowful
And toiling,
And hear
The Lord's true word,
His message of joy:
For truly Our Lord says
When the sky sags
And the dazed world
Down stumbles
From its worn groove,
And flaming up-dances
All the seaways like pitch,
And the shrill urging horn
Sends its note to the dead,
Then lo! The bright wonder!
St. Bede says, the Venerable,
That bleached bones
From bodies
Neat-packed
And stone-labelled
Under earth-heap,
Maggot-sifted,
Worm-snuggled
And year-long unsinewed,
Unjointed,
In unsocial heap lying—
In those last days
(God's plan led)
Are collecting
To the careful slow mustering,
For the magic re-weaving
Of nerve-warp,

Of subtle, fine fabric—
The housing of new flesh.

Then suddenly
At trumpeter's
Note striking
Springs body:
"Ictū," St. Paul says,
"In eye's twinkling!"
Ho!
Bursting
From the dull womb
Of dead matter:
And the long-waiting
Eager soul
Remembering,
Embraces
With instant informing
And vital warm pulsing
The new body,
New leaping from the dead.

Light, O, and swallow-swift
The new body:
Beyond all decaying refashioned
In glory
All dazzling
And designed for sweet comfort,
For endless abiding with angels,
In age blissful,
In the gay seats of heaven:
Richest rewarding
Of the true ones
Who kept God's commandments.

by *A. P. Campbell*

Then lift up your hearts,
All you sick ones,
Low-laid and limb-shattered:
Imagine the beauty
That awaits your poor body
Now in anguish:
O sharp is the sorrowing
Of flesh
That in youth finds a death-bed,
Reluctant to die
Ere its blooming.
O, fear not,
For full-grown
And flower ripe
The new body
Will in strength
Romp eternal
In the light of God's watching.

Then lift up your hearts,
All you sad ones,
You sorrowing;
Foresee the bright body,
Preserved against anguish
And heaviness
And heartache,
And sheltered
From grim cold
And gaunt hunger:
For Christ goes before us
New risen
In spotless
Bright body—
Our fair pledge of redemption,
Of resurrection in joy.





Rome and Robotomy

THE implications of the Pope's last Christmas address are discussed by John Hicks, an accountant for a factory in Detroit.

John C. Hicks: The Christmas cards have been either burned or packed away with the ornaments as a check-list to see who gets one next year. There was a Christmas message however that came from Rome, which should outlast the season. I read some excerpts just after Christmas in the papers. It was only lately that I saw the full text in the *Catholic Mind*.

The Holy Father's Christmas message of 1952 did not make much of a ripple in our factory. The assembly lines are still rolling the exquisite bodies for Mother Motors cars; especially the new one that drags the auto bodies six floors through a tunnel that looks like a space-ship. We change our plant every year until now we have achieved almost a continuous flow from the steel shells to the completed luxury liners upholstered like a living room.

The plant is planned to be a continuous flow of material. Men are used when needed, but sometimes seem more or less accidental. The subordination of men to material is what seems to worry the Pope.

Maybe I should explain what I mean by robotomy. I was thinking of the operation that they call lobotomy, where they detach part of a man's brain. In a factory a man is trained to work with a machine rhythm. Only part of his faculties are used, and much of his personality remains detached.

I know that the Christmas message is addressed to the whole world. Much of it, I suppose, applies to the countries behind the iron curtain. I think enough of it applies to our own factories to give us furiously to think.

I made a partial list of the terms that His Holiness uses that suggest the factory. Terms like: . . . technicians, production and organization, new social formula reduced to cold theoretic terms . . . rigid formulas mathematically applied . . . organization of men and things in a strict unity designed for the highest productive capacity . . . single organic structure for the highest possible production . . . minutely designed and executed organization . . . system of impersonal unity . . . demon of organization . . . impersonal

system . . . cold organization of force . . . worthless and unstable systems . . . organization animated by a spirit of cold calculation. These are enough to suggest that he distrusts formulas, systems and organizations. The factory is full of these things.

The Holy Father seems to be talking about the poor and the persecuted and how they can be helped. Some suggest building a future utopia but he has other ideas.

my ways are not your ways

He begins by saying how men have succeeded in controlling the forces of nature only to appear to lose control finally of the forces they had built up. Such as the atom, which we have and yet hardly know how to use. This teaches a lesson; we should not expect salvation from "technician's production and organization."

We can learn from God's methods, God created nature but did not disturb it; He only raised it up by grace. He made his general laws personal to each man through the coming of Christ. This is the clue for our action. There has to be a general order of law, but also a personal application since no two men are alike.

Man has gone from one extreme to the other. He either tries to make everything fit a "new social formula reduced to cold theoretic terms," or else he tries to follow his individual impulses regardless of their effect on the social order. He knows only the extremes of revolution and dictatorship.

The factory started with the idea of everyone's following the drive of self-interest, but it congealed into the big industry with assembly lines, interchangeable parts and interchangeable men.

"Organization of men and things in a strict unity designed for the highest productive capacity . . . co-ordinating the energies of man and the resources of nature in a single organic structure for the highest possible production. . . ." I think this describes what a factory is. The Holy Father says that to expect salvation from such is superstition.

We gripe about our work and we are always in a hurry to get home, but we enjoy the automatic washers, televisions and cars that are made in factories like this. The Pope says that the distressed peoples of the world are not going to be saved by these things. We look for the technical concept of society, according to him, "in the gigantic enterprises of modern industry." These are good in their place, he goes on, but "what must be denied is that modern social life should be regulated by them or made to conform to them."

Well, I am a free man when I leave the factory, am I not? Come to think of it, though, I am confused by advertising into

wanting that 27-inch TV instead of things I really need; I am held to the grindstone by installment payments, instead of doing what I really want to do, what perhaps God wants me to do. Does the factory regulate my life? I am afraid to meditate on that one.

the big three

The Pope answers his own questions. The test is in how these institutions affect the three basic things: the family, the state, and private property. These three, he says, have a personal nature and the impersonal character of our organized world is contrary to it. A system of impersonal unity strikes at the human person who is the origin and end of society.

"The demon of organization invades and tyrannizes man's spirit. . . ."

How does our production system affect these pillars of society? I have a private opinion that the mushrooming of industry was the prime mover in the rise of the welfare state. The state had to take care of the backwash of industry's irresponsibility for the pool of workers it gathered into the cities. Industry always hired by the hour—the idle hours were left for the state. Only the future will tell the effects of men who have been faithful over a few corporations and have now been placed over many things in the government.

The effects on property and the family come closer to home. All the property I have is not very private since someone is collecting interest on most of it. It is very fluid property always being replaced. The thing that makes the home a place to sleep and pack lunches is the common condition of working wives. Our boasted standard of living is usually based on two incomes because in the ads we see twice as much as we can afford.

the twist of the spiral

The Pope speaks of the thing called "depersonalization." Man, he says, has "his identity and name taken from him." This recalls the time clock and the badge number, the place on the line where the job is permanent but the man is interchangeable. The jobs have no connection with a particular man so that anyone who fills them may be said to lose his identity. Nevertheless it is a job and while the factory runs the pay-days are regular. The most menial job, the most monotonous, beats the unemployment which the Pope discusses and which is common in some parts of the world. We knew it in the thirties.

What is the answer given the unemployed? It is a future promise, a promise we hear in America while the wheels are still running. The promise is that dream of "constantly rising standard

of life and full employment." The Pope has doubts about this rainbow with its pot-o-gold. He wonders "to what degree expansion is possible without provoking a catastrophe . . . without bringing in its wake mass unemployment."

"There is no escape from its spiral, as long as men reckon with only one factor, namely the highest degree of production."

Pause and see if this is not unnecessarily pessimistic. He cannot apply these words to us. The supply of defense orders seems an endless source of employment. Yet there must come a day when either they will cease or we will use those materials in a destructive war. If not, peace-time production of goods will take over. Spiral? Well, "the highest degree of production" depends on ever replacing present models with new models; replacing old models with new depends on installment buying and heavy debt, installment buying depends on regular wages, regular wages depend on "the highest degree of production," which depends on . . . but this is where I came in.

Thrift, thrift, Horatio! Balance the budget. The Holy Father says: "Conscience will know how to set limits to expenditures for luxuries, and likewise persuade those of more modest means to provide before all else for what is necessary and useful, and then save what is left over."

If families balanced their budgets, what would happen to production? Ladies, if you deserted the factories, asked only for *necessities*, welcomed children in God's time, a new world would be born—but not one of the highest degree of production!

solidarity

The Holy Father has a remedy as against systems, formulas and organizations. "For the forces of society have the task of encouraging full and reciprocal solidarity among individuals and among peoples."

How does solidarity differ from organization? It can be glimpsed in the factory where men had been organized very efficiently as part of a technical machine that moved material from raw state to finished product. Then came the unions which organized men as humans and individuals and approached solidarity. There is a union song about "Solidarity Forever." Members address each other as "brother," and even the growth has not obliterated the essentially human approach which is part of the idea of solidarity.

Not that the unions have not failed in some respects. The Pope points to some of the unions' responsibilities. One of these is "to represent the person of the worker against those who are

inclined to consider him a mere productive agent with a certain price value." This expresses the attitude of most factories toward the worker. The union has up to now fought to see that the price value was a just one. They have not sufficiently opposed the idea of man having a price tag at all. As an example: the union time-study expert goes along with the company expert to see that the speed-up has a brake somewhere.

It seems to my poor judgment that the whole philosophy of time-study is that the worker is a machine and can be trained to make all the proper motions and have the rhythm proper to a machine, to the point that his motions and the movement of the assembly line are indistinguishable. So I think that eventually the union job will be to throw the whole time-study job out the window. As Pope Pius says: "Rather one must always work with the native endowment of the human person. . . ." This does not include the jerks of a machine.

"Human society is not a machine . . . modern society which wishes to plan and organize all things comes into conflict, since it is conceived as a machine, with that which is living. . . . Trying to compress life within the narrow framework of a chart, as though it were something static, becomes the negation of . . . life itself."

So the factory tries to confine for the sake of efficiency the teeming life of every worker into an organization chart, a schedule, a production quota, a manual of procedure. The factory is fond of the term "human engineering." It generally means manipulating humans with the technique of psychology to fit into the preconceived factory plan. It could mean the acceptance of the factory as primarily a *human community*, a co-operation and then adapting all the mechanical techniques to this basic truth.

Christmas is forever

Every Christmas message is a message of hope. America itself in spite of its faults is a message of hope to the world. I have heard of men who are high on the organization charts of industry who are also thinking of solidarity and who are trying to discover it in studies of group behavior, who are trying to resolve the conflict between the machine concept of society and the concept of society as life.

The Holy Father calls upon men to build the social fabric on the basis of solidarity, and to help the poor and destitute by personal charity, not merely by a deduction from the paycheck for an institution. He has sent out many letters and messages to the world. We in America are certainly qualified to give him a reply.



The Spirit of '53

THE following article by Ed Willock is a contrast of the modern secular spirit with the spirit of authentic contemporary Catholicism.

Ed Willock: Scientific industrialism has induced a certain secular spirit which is a challenge to the spirit of Catholicism. The enormous increase in power and production made possible by scientific manufacture lends credence (presuming men are already irreligious) to the false hope that men are soon to shed the shackles of creatureliness. The machine has certainly augmented man's capacity for expansion and domination to a degree that would have tried the credibility of the medieval Catholic. This new found strength was discovered at a time when culture and religion were in decline. Consequently it has not been sufficiently observed that thanks to these scientific advances only a few of man's capabilities were amplified, while the whole man, rather than growing, actually diminished in stature.

The great shift of emphasis was this. Prior to automatic power men tended to identify human greatness with the state of being *subject* to authority; after its advent, human greatness came to be identified with man as the *object* of authority. Mechanical power increased our capacity for *doing*, it added nothing to our capacity for *being*. Human beatitude which once came as a result of freedom within imposed limitations was now sought as a freedom from all imposed limitations. Whereas Catholicism has always held that authority bestows blessings upon the subject, this new deceit sees authority as the source of limitations, hence an enemy of the human spirit.

"unlimited horizons"

The new spirit turns from all authority and limitations, and turns toward the machine which promises infinity. In this new dream of unlimited horizons each new labor-saving device is a promise of effortless existence. Each increase in "living standards" is a step toward inevitable paradise. Each new life-prolonging drug promises immortality. Each new speed record is a portent of omnipresence. This is no exaggeration. Consider the phrases with which these achievements are described and their enormous cost excused. "The abolition of drudgery"; is this not a description of preter-natural power? "The annihilation of disease"; is this not immortality? "The annihilation of space"; is this not omnipresence, an attribute of God?

This language is not poetry, it is incantation. If it were merely ad-writers' exaggeration, how explain the millions and billions of dollars spent by corporations and governments on research and developments which scorn all reasonable limitations? Neither the immediate practical purpose nor the profit which accrues from its sale can account for the zealous pursuit of unlimited power. A certain few undoubtedly benefit from each new gadget and drug devised. The almost universal enthusiasm which results is no mere multiplication of various gratitudes. The social atmosphere is charged with the awareness that the machine promises unlimited horizons. It is the new savior not of one or two but of all mankind.

Were all this noise and commotion to a practical earthy purpose, would we not count the cost? Has any ledger been tabulated to prove, for example, that atomic power is actually worth the price it costs to release it? After all, you know, 50,000 men working for a half century for \$5,000 a year could not have raised enough money to buy the first atom bomb! Breaking the sound barrier has broken legions of men and cost incalculable toil. For what? For the same reason that we place no limit on incomes and no governors on the engines of automobiles. We have set no limit beyond which we will not go. Human life, human toil, human wealth is expendable in our search for this pearl of great price. The dream of unlimited horizons is the spirit of 1953 before which almost every knee bows. It is as prevalent in Russia as in America. It knows no borders.

flight from reality

Today's secular man is not as "materialistic" as we sometimes claim. He is not engrossed with matter as such. He is far less

earthy, far less practical, far less of the husbandman than the ancient religious peasant. He delights not in the forest, nor does he revel in the fields. He is not in love with the material universe; he hasn't the capacity for such discernment. He has done something far less excusable and far more nasty; he has *spiritualized* matter.

He has melted down life into a soup of atoms and energy. He has divorced color from fabric. He separates sound from shape. He reduces all human ills to psychic disorders. TV and the movies shows his preference for phantasms than for the company of men. He converts thumping convictions into eerie compulsions. He has peopled the earth with exceedingly dull ghosts. Far better, call him a "spiritist." Thank him for the fact that reality escapes us, leaving us to fight with shades and wrestle with the wind.

the spirit of Catholicism

The spirit of Catholicism is not foreign to our times, nor has it ever been foreign to the affairs of man since the Incarnation. But this blithe spirit, the spirit of '53, could not have existed at any other time, nor will it live beyond the age that brought it into being. The Mass, the priesthood, the Papacy and the Sacraments are wholly contemporary. These will endure as long as man endures, as long as babies are born and old men die. Yet the contemporary challenge of unlimited horizons is an historical atmosphere in which Christians must live, and it is productive of social institutions which constitute a menace to the co-agents of the Church: the state, the family and the person.

For the sake of these things Catholics must be concerned. The spirit of Catholicism needs no defense. Its triumphal endurance is certain. But the social order, the city of man in which this spirit should become incarnated, currently is threatened by cancerous growths. It is in defense of these more fragile human things that the Popes have been speaking for the last century. We Catholics have listened with but one ear. Now the spirit of unlimited horizons has grown its own brood.

mass production

Mass production, as a social organization of men and machines, is the physical fact around which the dream of unlimited horizons is woven. Here is no wraith; here is a vibrant mass of flesh and metal, utterly tangible upon which we can focus our attention. Mass production is the very character, the heart-beat of the modern industrial enterprise.

Let us contrast what two modern thinkers have to say about the industrial enterprise. Perhaps in this way we can concretize

all I have said previously about the Catholic versus the secular spirit.

Mr. Peter Drucker, writing in *Commonweal* (March 6, 1953) analyzes the modern enterprise much as he did in his book *The Enterprise* (a book, incidentally, written with the encouragement of the N.A.M.).

Pope Pius XII in his Christmas Eve address of last year warns us of the great illusion "which holds for certain that salvation must spring from the organization of men and things in a strict unity designed for the highest productive capacity."

Mr. Drucker tells us that "mass production is not a technological principle but primarily a new social order." As he goes on to describe it I can't help but wonder if this is not precisely *the* social order which Catholics were asked by their Pope almost a century ago to re-organize! Please note (as we did so many years ago in *Integrity*) that this is a *social order*, hence an order to which morality is directly relevant. It involves men, images of God.

Mr. Drucker further asserts: "In it (the industrial enterprise) we have the first autonomous institution that has emerged in Western society since the collapse of the medieval order. . . . The enterprise is not a creature of the state—even though the laws which govern it and set its limitations are of course laws of the state." Now, this is interesting. No other institution can make such a claim! Here is an organization of men and machines that places itself on the same high plane as the Church and the human person. Neither God nor human society made it, and it though autonomous condescends to obey the state. Mr. Drucker didn't dare add, "will obey its laws whenever convenient." But this is implied throughout.

Indeed the enterprise "is the local-self-government of modern society." It will take the place of "manor, village, and town." It will do all this, mind you, despite the fact that "it cannot be governed primarily in the interest of the employees who are subject to its rules." The enterprise, as Mr. Drucker describes it, will thus usurp the local governing powers of the state, without accepting as primary the well-being of those so unfortunate as to comprise its citizenry.

Mr. Drucker brightly concedes that the federal government and labor unions can try to milk from this mammoth whatever is to the best interest of the public good and the worker, but it would be nonsense to pretend that the enterprise can be concerned with such altruism, unless it happens to be to its profit to do so. The government will also be useful in keeping these playful

mammoths in order, just so they don't become unruly, as ambitious mammoths will . . . ha, ha.

technical concept of society

Mr. Drucker presents all this without apology, as though he were in no way violating the social principles by which men have lived for centuries. The nature of man and society apparently are irrelevant in the face of this "new social order."

On the other hand Pius XII tells us that "one knows where to look in social thought for the technical concept of society, namely, in the gigantic enterprises of modern industry. We do not intend here to express an opinion on the necessity, utility and disadvantages of these forms of production. Indubitably, they are marvelous manifestations of the inventive and constructive genius of the human spirit. It is right for the world to admire enterprises which in the area of production and management succeed in co-ordinating and mobilizing the physical forces of men and matter. And the present age may take legitimate pride in the stable way in which enterprises are organized and in the often novel and characteristic beauty of their external set-up. But what must be denied is that modern social life should be regulated by them or made to conform to them."

Has not our excusable admiration turned to adoration when we can conceive of these brute forces displacing the family, towering over political society, consuming society all for the sake of an oily omnipotence?



SURVIVAL OF THE HITEST

**A million motor-victims slain,
Lying here to rot.
The motor car is here to stay,
But they alas are not.**

Modern Man is NOT Materialistic

Lawrence P. Moran: A reader of the English-language Catholic press cannot escape the bombardment of near-hysterical slogans denouncing Materialism. If he is at the same time cut off from the rich tradition of pre-Reformation Christian culture (by influences ranging from comic books to editorials in English-language Catholic publications), he will undoubtedly consider himself a commissioned officer in the struggle of Catholic Spiritualism against Anti-Catholic Materialism. He will surely be reinforced in his romantic illusions by the fact that the most powerful, overt and politically organized contemporary opponent of the Church calls itself a Materialism.

some sobering facts

But so righteously simple is this division of the world's population into Spiritualists and Materialists, that it will do no harm to pause and consider the following truths: (1) Christ is material as well as spiritual. (2) Lucifer is purely spiritual. (3) The Holy Eucharist and all the Sacraments are material as well as spiritual. (4) The Church is material as well as spiritual. (5) The creeds which summarize the basic Christian beliefs speak of the resurrection of the body rather than of the immortality of the spirit. (6) The motherhood of the Blessed Virgin is material, that is to say, the fact that Mary is truly the Mother of God depends upon the fact that the Son of God took upon Himself a body as truly material as those of the rest of men. And so, in virtue of matter God has a mother, but Lucifer has none. (7) Sin is essentially spiritual; only the effects of sin appear in the material order. (8) The most serious sins are the sins which originate in the appetites of the spirit rather than in the appetites of the body.

the new Manichees

As a matter of fact, the duality—Spiritual (equals Good) versus Material (equals Evil)—is the dominating doctrine of what St. Thomas called “the worst of heresies,” namely Manichaeism, and next to a modern Manichee a pure-blooded speculative materialist appears as almost innocently healthy.

Those who identify the Enemy as the practical materialism which is the inordinate satisfaction of sensual appetites mistake a private enemy of Christians for a public Enemy of Christianity. As St. Thomas insists, the sins of the flesh are characterized less by a turning away from God than by a turning toward a real

Our readers may be surprised at this title, but we think Lawrence P. Moran substantiates his claim that Scientific-Industrialism is the reverse of materialistic. Mr. Moran, who studied physics and chemistry at the Universities of Toronto and Syracuse, wrote his dissertation for his doctorate in philosophy at Catholic University on the philosophy of science.

created good. Understanding with him the goodness of natural material things, we can be sure that wherever we find a natural material appetite we have not found the central public Enemy of Christ and His Church.

This criterion is sufficient to exclude not only sensual intemperance, but also luxury, pomp, and in general all those things that can be embraced by the label "Pagan Hedonism." Today's world is neither pagan nor materialistic and the clearest of concrete evidence is presented by the ascetic lives of the great majority of its architects and successful citizens. (We lay it down as a flat induction that no product of modern Scientific-Industrialism has increased or refined the pleasures of the senses—pious spinsters, disgruntled celibates, or propagandists of Progress perhaps futilely disagreeing.)

avarice

The powerful desire served by these people is the spiritual core of that spiritually perverted modern culture which is the chief historical enemy of Christianity—identically the spiritual force which has swept through the modern world since the Reformation and Renaissance, gathering momentum as its final object came more clearly in view, capturing mind after mind, will after will, imagination after imagination, subtly inserting itself into all centers of physical power—until at last it has gained almost complete social control over those objects of nature and natural art which satisfy natural material desires. This spiritual monster is nothing else than Avarice and the past few centuries have witnessed its evolution from a primitive to a highly advanced state.

Through a lack of depth in modern Christian understanding Avarice has been allowed to become confused with sins of material appetite, as though the central evil of the modern world were concerned with the things of the body rather than with the things of the soul. The fact is exactly the reverse. The root of all evil, especially when combined with the worst of heresies, is surely the most qualified of all candidates for the title Enemy of Christianity and it is by no means materialistic.

Analyzing the relation between Pride and Avarice, Aquinas tells us that riches are avariciously desired as an instrument of Pride. We can today proceed further to the recognition of Avarice

as *Communicated Pride*. Avarice is distinguished from Pride by the added feature of public intercourse and this is why Aquinas can set up Avarice as the negation of Charity—both roots, as he says, and both socially fruitful in directly opposite directions.

It is true, however, that St. Thomas never had the advantage of witnessing the rise to power of Reformation-Capitalism, wherein money was revealed as a symbol, apart from its older properties as a medium of exchange, detached from real material goods, and hostile to the satisfaction of real material pleasures. One clear mark of Avarice, in all stages of its evolution, is its social effect of depriving men of material satisfactions. *Money has never yet socially increased or refined the pleasures of the senses.*

Without any doubt Reformation-Capitalism looked upon money as a pure symbol, and had so little interest in the possession of real material goods that it set about the prodigious task of making these goods unavailable to everybody—this by socially imposing the dreary, Puritan ethic of “hard work,” by subordinating natural material goods to the symbolic power of money, by the destructive effects of Scientific-Industrial production and distribution, and finally by the substitution of *ersatz* objects for natural material goods.

To the Reformation-Capitalist money was the symbol of Sanctity, of Redemption, of the final triumph over Original Sin, and as such its total significance was spiritual. Reformation-Capitalism revealed the profound meaning of Avarice as anti-Christian, because the exact social negation of that Charity which comes to us only through Christ, and because apostate rather than heathen. We are prepared now to declare that Avarice is no more a natural desire than a material desire, but is rather a perverted desire whose ultimate goal is a spiritual good in the supernatural order.

the desire for beatitude

St. Thomas remarks that the sin of Lucifer consisted in desiring to gain final beatitude by his own power. When we recall the nature of his own power we see that this meant a substitution of his own dominion over the material universe for the means ordained by God for the beatitude of creatures. The desire for beatitude apart from Christ is convertible with the desire for complete spiritual power over all material things, and since it is not founded in the natural order it must be concerned with the supernatural order. (That this desire is Avarice is attested by the Old Testament passage: “All things obey money.”) Natural and material pleasures can be gained, even to extreme excess, by

the natural power of creatures and so intemperance is not a direct imitation of the sin of Lucifer, although sometimes a very appropriate preparation. *What really is an imitation of the sin of Lucifer is the desire for the power of the Kingship of Christ entirely apart from uniting with Him in His Incarnation and Crucifixion*, that is, historically, entirely apart from His Mystical Body.

Since there is only one Christ Who is King it is quite plain that the desire for His Crown as obtainable solely through the power of any creature is impossible of achievement. And this is exactly why the object of Avarice must be symbolic rather than real.

To appreciate the Old Testament atmosphere of Reformation-Capitalism and the New Testament atmosphere of Marxism is to appreciate the historical transition from a pseudo-kingship of a restricted elect to a pseudo-kingship open to everyone. The Reformation-Capitalists do not reject the gospel of Marx because it is philosophically false, morally repugnant, or metaphysically anti-Christian. They reject it primarily because its appeal is universal rather than exclusive. But they have lost their struggle, for they have brought to birth a force which they can in no way prevent from replacing the symbolism of money.

We do not suggest here that Marxism is the child of Reformation-Capitalism. We mean rather that Reformation-Capitalism was the mid-wife, and Marxism the careful nurse, of that modern colossus accurately called Scientific-Industrialism. It is certainly true that the Marxists better understand the internal dynamics of Scientific-Industrialism than do the Reformation-Capitalists and consequently understand that the Scientific-Industrial apparatus is a symbol historically destined to replace money, as collective Avarice is historically destined to replace individualistic Avarice.

the collectivist economy

In *What Ails Mankind* Gustave Thibon presents a compact summary of modern history: "So long as a man exploits his fellow-man for the purpose of obtaining human things, *real things*



(leisure, luxury in food, clothing, housing, etc.) the exploitation—with rare exceptions—remains limited in extent and severity. . . . Unhealthy monstrous exploitation commences where man exploits man for something unreal, a lifeless sign, a phantom to which his denatured greed and pride have attached themselves. Abstractions such as these have limitless stomachs. This was clearly the case in the golden age of Capitalism: man immolating man—and terrific masses of men; for an abstraction, once again, can never get enough to devour—not to money as the organic substratum to exchange and well-being or a corollary to wholesome power, but to money as a figure, money as a sign, money as a phantom.”

In a collectivist economy money is stripped of its symbolic character and is reduced to no more than a medium of exchange, and therefore collective Avarice must have as its object some man-made symbol other than money. This object should be expected to exhibit the following properties: (1) It will symbolize the anti-Redemption (final happiness apart from Christ) of mankind as a whole as against the individualistic Avarice of the Reformation-Capitalistic elect. (2) As universally symbolic it will be possessed in common, both as to its ownership (agreeing here with Reformation-Capitalism, for money must actually be publicly owned in order to *guarantee* its symbolic value), and as to its use (as against the private use of publicly owned money for the elect of Reformation-Capitalism). (3) In order to be a truly common possession it will have to be quantitatively fertile, as against the pseudo-fertility claimed for money by Reformation-Capitalism. (4) It will be so organized with respect to its anti-Redemptive character that it need not be openly hostile to Christ and His Church, but it will *exclude* Christ in a complete sense by displacing His historical mission. (5) It will hold out a promise and so capture men’s zeal. But it will at the same time manifest itself as anti-natural and anti-material insofar as it will require the suppression of natural and material appetites in favor of perverted supernatural spiritual pleasure. This anti-naturalism will be thoroughly disguised under the sophistries which will flow from perverted zeal. (6) Its symbolic character will be identified with the desire for complete spiritual power over the material universe (in imitation of the Kingship of Christ) in a much more ultimate way than was the symbolic character of money.

the new symbol

It is easy to see that neither the modern democratic *political* system of the bourgeois nations nor the totalitarian *political* organization of Communism can claim to be the object of collective

Avarice. Politics, in the traditional sense, has been increasingly smothered under the power of Scientific-Industrialism, and today political organs and political leaders are little more than funnels for decision made by economic forces. However, there is one large area where the two conflicting political organizations are in perfect agreement, and here we find the object of collective Avarice, which is the basic system underlying both. The Scientific-Industrial apparatus, as the real common "culture" of the modern world, qualifies on all counts as the real object of collective Avarice.

And so it is that a respected and learned scholar can proclaim: "The history of science is the history of mankind's unity, of its sublime purpose, of its gradual Redemption" (Sarton, *Introduction to the History of Science*).

And so it is that a vice-president of a great American industrial enterprise can say to a meeting of scientists: "The history of civilization is the history of technology, the progress of civilization has been the progress of technology and the future of civilization depends upon the future of technology." (Dr. C. E. Kenneth Mees, of Eastman Kodak, to Rochester Section of American Chem. Soc. Diamond Jubilee Meeting, September 24, 1951.)

And so it is that political leaders in every corner of the world can give assent to these words of one of them: "We are standing at the threshold of a new day in human history, a day when men's lives will be changed beyond anything we can imagine. By the giant strides of science, by the developments like electronics, supersonic speeds, and atomic energy, we are at the end of an era and at the beginning of another. We face the greatest age in the history of the world." (President Truman at the 1952 Democratic National Convention. His words were an echo of the speech of Chairman Joseph Martin at the Republican Convention.)

And so it is (may God have mercy on us all) that a priest who is also a professor of philosophy can announce to an audience assembled under Catholic auspices that "Technology will be our salvation."

Apart from the fact that Communist doctrine and practice is in perfect agreement with every one of these perverted prayers, what shines horribly through them is the *sheer pride of desire*. In an age of crisis and misery recently described by Pius XII as more perilous than the days of Attila; at the brink of a universal war which can only bring an increase of misery; at the very time a call to repentance is preached by the Popes and by the Mother of God herself—at such a time these empty boasts are hurled up into the descending darkness.

promise of self-salvation

It comes out starkly clear that the apparatus of Scientific-Industrialism (which has replaced the symbolism of money) truly is symbolic and does not truly serve to satisfy men's natural and material appetites. The direct contradiction between the concrete facts of history and the perverted prayers of collective Avarice is an open proof of the spiritual origin and essence of the Scientific-Industrial symbolism. Scientific-Industrialism has not produced a materialistic society; it has rather produced a perverted spiritual and anti-materialistic society whose material elements cannot be in metaphysical reality what they are held out to be in symbolic abstraction. Scientific-Industrialism has demanded, and is increasingly demanding, a general mortification of sense appetites heretofore unheard of except among monks and philosophers. The symbolic apparatus of Scientific-Industrialism is always a promise and never a fact, and it is essentially the promise of the self-salvation of creatures.

As the symbols continue to capture the desires of more and more people, the desire for Christ as a Savior seems gradually to disappear. It begins to be accepted that we can save ourselves through Scientific-Industrialism, and that perhaps the Son of God acted rather impulsively two thousand years ago, as if He did not have very much faith in Progress.

If Christ would consent to have His Incarnation accepted as merely another symbol of the power of men to save themselves, He would be acclaimed by all the kings of the earth who have committed mystical fornication with the Primordial Whore (that is, Scientific-Industrialism, the Mystic Babylon—the direct negation of the True Bride of Christ). But yet there is the sentimental acknowledgment of temporary discomfort, and as one advertisement of 1952 (in the *New York Times*) puts it: "Many who belong to no church and subscribe to no fixed creed . . . will know in the Passion of Christ the transcendent symbol of the Passion of Man" (all capitalizations as in the original).

Always the symbol and never the fact. The fact is rejected precisely because it is *material*. No one has a greater horror and hatred for the truly material than those who worship the symbols of Scientific-Industrialism. But this is only because Scientific-Industrialism is hell-bent on degrading natural material things, while Christ's achievement is one of supernaturalizing natural material things.

There is no symbolic product of Scientific-Industrialism which is not a degradation of the material order of nature. Chris-

tian artists have been telling us as much for some time now, although Christian philosophers have been strangely silent, abandoning the natural order to the destructive hatred of the scientists, and seeking meanwhile to found their metaphysics on what they could discover within the boundaries of their own minds.

the new theology

As we can trace the moral anti-theology of Scientific-Industrialism to the Reformation, so can we trace the dogmatic theology of Scientific-Industrialism to the Renaissance. Being a "rediscovery" of nature and a "liberation" from the supernaturalism of the Middle Ages, the anti-natural character of the Renaissance needs special emphasis. There was perversion and there was also an unnatural man-worship. The main distinction of the Renaissance, however, is the anti-natural and anti-material intellectual movement of which Galileo is the great hero. With the success of Galileo came a new and terrible pride to replace socially the ancient wisdom of co-operating with nature.

To call attention to the perversion of reason which is called "Pure Science" is to refer directly to the history of mathematical physics, the "purest" form of "Pure Science," and zealously imitated by every other "Science" because of its extraordinary success in producing those symbols which are the instrumental objects of a complete and collective Avarice. "It may yet be too early to judge which side, if either, is right," rhetorically concedes a first-class representative of "Pure Science"—who goes on to present the accurate indictment, "but it is a fact that Galilean science, not Aristotelian logic and metaphysics, made our material civilization what it is" (E. T. Bell, *The Development of Mathematics*).

There are still those "pure scientists" who irresponsibly believe in an irresponsible laissez-faire intellectualism and who are cut from the same soiled cloth as the laissez-faire economic liberals. Like the full grown Reformation-Capitalists, they piously refuse to accept any public responsibility for their own social position. A representative of "Pure Science" will sometimes expose the anti-social character of economic laissez-faire, and so will a representative of Reformation-Capitalism pin down the social fruits of intellectual laissez-faire: "To accomplish any constructive purpose, ore must be extracted and refined. But first it must be discovered. Just so with fundamental research. Its discovery starts in the academic area as pure research. Then it passes through the stage of applied research and ultimately reaches the assembly line and the consumer." (Alfred P. Sloan, Chairman of the Board of General Motors, as quoted with approval in the First Annual Report

of the National Science Foundation, 1950-51.) We cannot, indeed, select a more appropriate concrete condemnation of Scientific-Industrialism than its invention of the assembly line and the consumer, both viciously anti-natural and anti-material.

the high priests of science

The public lie which says that "Pure Science" is interested in truth is rapidly losing its effect. The insiders have for many years disclaimed the pretense that they were "pursuing truth," and since science is for them the total intellectual activity of men, they have authoritatively announced that there really is no truth to pursue. The science editor of the *New York Times* has criticized the antiquated ideas of the director of the National Science Foundation as follows: "Dr. Waterman sticks to the distinction between basic and applied research, an old-fashioned distinction that finds little favor with those who specialize in the study of the philosophy of science. Moreover, it is a useless distinction. . . . Sometimes basic research is called "theoretical research," the implication being that theories are as important as new facts or new inventions, which they are. But a theory is itself an invention and not a statement of absolute truth. Like any other invention a theory is discarded when it ceases to be useful. So in the end there is no distinction between 'theoretical' 'fundamental' or 'basic' research and 'applied research' in science and engineering and invention." (Waldemar Kaempffert in the *New York Times* of January 20, 1952.)

Instead of truth the high priests of Scientific-Industrialism, who are the direct progeny of the Manichees, pursue formal spiritual plans for *dominating* the natural material order. Whereas the Greeks (and, indeed, all heathens) considered it a requirement of wisdom to *co-operate* with the natural material order, from

More scientific theories

Are advanced by men of vision.

Original Sin and the mess we're in

Have been solved by nuclear fission.



which they were not alienated, the Renaissance and Reformation turned the natural material order into the great enemy of the city of man—an enemy to be unrelentingly attacked and beaten into submission. (The difference is perfectly illustrated by the difference between training a horse and building a tractor.)

The significance of the Galilean revolt cannot be underestimated. In the history of ideas Galileo takes his place as a leader of a movement which overthrew the social rule of the natural wisdom of Aristotle (and also of Aquinas).

Galileo found powerful reinforcement for his revolt in such historically influential figures as Francis Bacon, Descartes, Leibnitz and Newton, and the new intellectual movement swept into a position of central power which has yet to be challenged in a socially effective way but which only yesterday began to display its deceit to a few critical minds. One such critic, Father Gerald Vann, O.P., pronounces the judgment of truth in these words: "Knowledge puffeth up, St. Paul said; and he might well have been thinking of Descartes' abominable assertion that the purpose of philosophy is to give man mastery over nature, an assertion which has done much to bring us to our present sorry pass. Knowledge puffeth up—but St. Paul was not thinking of the sort of knowledge, the wisdom, you find in the fourth Gospel. In the beginning was the Word, the Truth, and the Word was God . . . in the last resort Truth is not something we strive to possess but something which if we are humble enough will in the end possess us. In the story of the Fall you have the perfect prologue to, and explanation of, our present atomic age and atomic fears. *Ye shall be as gods* . . . and so they lost their familiar dominion over nature and it became inimical to them . . . and as long as they go on trying to recover what was lost by pursuing the same path of dominance they make matters worse and worse; and there is in fact no way to that recovery except to return to the Word, the divine Logos, like a child" (*The High Green Hill*).

anti-Christ

This passage brilliantly penetrates to the very roots of the conflict between Christianity and the mystery of iniquity, a conflict which takes its full meaning from the reality of Christ as Logos. The "knowledge" which men have used to "conquer and dominate nature," that is, the purely spiritual theories of mathematical physics, has been set up as a Counterfeit Logos. As the "formal" cause of the concrete symbolic apparatus of Scientific-Industrialism, this Counterfeit Logos has displaced the Eternal

Word, by Whom all things came into being, Who became Incarnate to redeem the world.

The relation of scientific theory to the symbols of collective Avarice which are the products of Scientific-Industrialism, is eloquently described by a contemporary historian: "Scientific Laws were incarnate in the Machine. And it was because these laws had taken on flesh that modern man believed and would apparently be saved. If Science became a modern God, if scientific theory replaced theology as the regulative and architectonic branch of all human knowledge, the Machine itself became the mediator and Redeemer. . . . It was because of the incarnation of the Machine that man believed in the 'miracles' of science. . . . And so man learned to imitate the Machine, by living intimately with it, by serving it faithfully and promptly. It was a severe discipline but it promised him Redemption from all the evils of this life. It promised him his lost 'dominion over creation.' It promised him power and proud citizenship in a new city . . . whose name is Industrialism and whose missionaries are commanded to spread ceaselessly the use of the Machine." (Stringfellow Barr, *The Pilgrimage of Western Man*.)

When we understand that "the Machine" has really done nothing at all for men in a natural or material way, but has rather suppressed and mortified the material and natural appetites of men with its *essential* intrinsic violence, we can also understand that the total appeal of "the Machine" is to the perverted spiritual desire of collective Avarice, rather than to any natural material appetite.

The development of "the Machine" is by no means at an end. The new age of science, which is today so eagerly prophesied by Communists, Socialists, Liberals, Conservatives, Rightists, Leftists, Capitalists, Democrats, Republicans, etc., is certainly coming. And at its center, we can look for what will perhaps be the culminating central object of collective Avarice. In studies and laboratories and engineering offices all over the world this great abomination is even now being planned. Into it will go the combined theoretical and practical achievements of science since Galileo.

Because it is called a "Thinking Machine" and because it *really will* provide the leadership for producing a super-abundance of lesser symbols of collective Avarice, the electronic logical computer of the near future will be acclaimed as the conclusive proof of the ability of men to achieve the final kingdom without recourse to Christ. Even so, its sole value will be spiritual, for by that time material pleasures will very likely be as unavailable to the general

populace as they are now unavailable, by choice, to the Trappist or the Carmelite, for a directly opposite purpose.

a spiritual conflict

In any case, the central region of conflict for today's Christian is in the spiritual realm where the Enemy is established, and any emphasis on the Materialism of the modern world only serves to throw confusion over an area where light and clarity are of the utmost importance. To participate effectively in the conflict Catholics need to eradicate every trace of Jansenistic and Manichean anti-materialism, the diabolical purpose of which is to deceive the world as to the spiritual nature of Avarice. The ultimate historical object of Avarice is the one true love of the unholy spirit named Lucifer. And because she is a Mystical Whore (against nature) rather than a Mystical Bride (in conformity with nature), the New Babylon offers her favors to any and all who will commit with her that mystical fornication which is the unforgivable sin against the Holy Spirit.

It is possible for even the Christian ascetic to appreciate and honor natural material goods—if not with his senses, then surely with his intellect. Two intimate companions of the natural order named St. Francis of Assisi and St. Thomas Aquinas provide excellent examples for imitation in a world where beggars and poverty are held in universal Capitalistic and Communistic contempt, while collective Avarice is everywhere exalted as the chief of social virtues.

TIMES SQUARE EASTER

Lights from the billboard sky
Splash brilliance on
The maze of traffic whirling by
The heart of Babylon.

They rush to the opened tomb
Of movie, bar and brothel,
Disciples fleeing gloom
To find the Devil's gospel.

Crude laughter on a joyful night,
Cosmetics of synthetic spice,
Heavens aglow with man-made light,
Remembering Easter, forgetting Christ.

Roland Walsh

Thomas Merton and Dom Aelred Graham

William Davey: Dom Aelred Graham's distressing article "Thomas Merton, A Modern Man in Reverse" (*Atlantic Monthly*, January 1953) is more than a little mystifying. Thomas Merton is certainly not above criticism; who is? In the past he has been corrected on one or two theological points and apparently profited by criticism. Criticism of this or that point in a writer is one thing but a savage attack of this kind, an attempt to repudiate Merton root and branch as an authoritative Catholic writer is another. The picture Dom Aelred paints of Merton puts Merton in a class with the collection of self-deluded, obstinate "spirituals" on display in Msgr. Knox's book *Enthusiasm*.

Dom Aelred paints Merton as a disordered personality ("Merton emerged from his youthful troubles, nourished by an apocalyptic imagination, to become a God-intoxicated man") who in embracing the faith has twisted it to the extent that (1) he is a teacher of "pseudo perfectionism" rather than true Christian holiness; (2) his understanding of Catholic doctrine is perverted by both Pelagianism and Manicheanism (contradictory heresies); (3) he is a teacher of false mysticism; (4) he makes an end of asceticism; (5) his advice to Christians would give the world away to the Marxists (let us hope Senator McCarthy doesn't hear about Merton; after all Merton was a school-boy communist); (6) his teaching contradicts both the Book of Genesis and St. John's Gospel. As an added fillip Dom Aelred characterizes Merton as an "ecclesiastical Whittaker Chambers," whatever that might mean.

All in all this is an amazing array of errors for one individual in good standing in the Church to fall into and to express in books bearing the *Nihil Obstat* of several theologians, the *Imprimatur* of Cardinal Spellman and the *Imprimi Potest* of the Abbot General of the Trappists. I'd say the Trappist Order has cause for irritation, if Trappists become irritated.

to the modern taste

Thomas Merton is in fact a very personal sort of writer, the kind that people either like or dislike. I imagine that he is par-

One of the encouraging signs of the times is the revival of interest in mysticism. We publish this article not because we feel it necessary to champion Thomas Merton but because the issues involved are fundamental to the whole question of lay spirituality and the modern apostolate. William Davey, who has written for us before, is (of all things!) a statistician in the Pentagon.

particularly hard for someone of Dom Aelred's more conventional background to stomach; the slang, the vulgarisms, the personal revelation, etc. Cardinal Newman's and Msgr. Knox's autobiographical accounts of their conversions probably are more to his taste. But Dom Aelred should realize that these two excellent books would be insufferably boring to the very moderns to whom Merton appeals so strongly. Their point of departure, their problems, the apostolic succession, etc., simply have no common ground with the experiences and problems of most people today.

The best explanation of Merton's appeal that I have seen was written by one who calls himself an "unbelieving agnostic," Ben Ray Redman, in the *Saturday Review of Literature*: "Merton could speak straight to the hearts of those who longed for a refuge from their worldly troubles and a solution of their worldly problems, because he had lived so fully and so foolishly in the world himself. He wrote in one breath of hangovers and hot jazz, and in the next of the ultimate Catholic mysteries. His autobiography was a tightly woven web of natural and supernatural strands, of experiences sacred and profane; and as a result he could win and hold the fascinated attention of readers who would have been quickly repelled by piety alone. It is the same interweaving of the natural and the supernatural, of humanity and divinity—plus a new mingling of mystery and sweat—that gives Merton's latest book *The Sign of Jonas* its peculiar quality and appealing power."

In my opinion Merton's influence has been all to the good, both for the Catholic community and for the world. He certainly deserves some kind of defense, imperfect as it may be. It is the least that those whom he has benefited can do. But my purpose is not only to defend Merton but to defend and explain some fundamental Catholic doctrines that are vitally important in the life of the Church today and which Dom Aelred does not seem to understand.

misinterpreted metaphors

The "proofs" Dom Aelred offers in support of his very grave charges against Merton are startlingly lacking in substance. To take an example before going on to more profitable matters, let

us consider how Dom Aelred "establishes" that Merton does not understand the implications of the Incarnation (the root of all his other "errors") and is by inference a Manichean, holding that God's creation is evil. Dom Aelred goes to Merton's poetry and remarks: "Merton . . . is so far forgetful of the Book of Genesis as to speak of 'God and His bad earth'." It is common knowledge that a poet uses metaphors and it is simply unintelligent reading to take metaphors as literal statements. In a metaphor what is proper to one thing is applied to another to gain a heightened intelligibility. Here the poet applies to the earth what is proper to the one who inhabits it—man, the principal part of creation. Taken literally, as Dom Aelred takes it, it would mean that God created something evil. Dom Aelred cites another metaphor to strengthen his point; Merton refers to "this wolf-world, this craven zoo." Whether we like the figure is one thing but its theological propriety is another, and under this aspect it is unimpeachable. In a good man reason dominates the senses and passions; in a bad man the opposite is true. St. Thomas had this in mind when he said that most men are bad. And as men share the senses with the brutes bad men are properly likened to beasts. The metaphor says this in a compressed way and has no taint of Manicheanism.

Dom Aelred complains of Merton's writing that "Christ . . . is God Who became incarnate in order to effect a mystical transformation of mankind." Compare this with St. Augustine's statement of the end of the Incarnation: "God became man that man might become God." I prefer St. Augustine's phraseology but the doctrine is the same.

There is a current humanist tendency among some Catholic writers which would implicitly regard the purpose of the Incarnation as the perfecting of human nature. Both from this and other indications I think Dom Aelred has such a tendency. Dom Aelred quotes from Merton: "Only Christ, only the Incarnation, by which God emerged from His eternity to enter into time and consecrate it to Himself, could save time from being an endless series of frustrations," and remarks critically: "We are indeed a far cry from the 'God Who so loved the world that He gave His only begotten Son . . . ' of St. John." When Our Lord said that He was not of the world presumably He was equally far from St. John! As Dom Aelred knows very well the term "world" is equivocal. However, given the Fall, wasn't the world doomed to frustration without the Incarnation? Dom Aelred's reasoning seems to be that if the world is doomed to eternal frustration it must be bad; but God Who loved the world does not love what

is evil; therefore the world is not bad. Assuredly God does not love evil but neither does He love a thing just *because* it is good. It is Catholic doctrine, *vide* St. Thomas, that God's love is the cause of the goodness in a thing rather than a thing's goodness causing Him to love it.

As for the metaphors, think what Dom Aelred would make of St. Paul's words, if they came from Merton, that he regarded all things as "dung" except for the knowledge of Christ, or Our Lord's admonition to hate our father and mother! The saints, the mystics, the Scriptures themselves are full of metaphors which, if taken literally, would teach the most blatant heresies.

why this denunciation?

Having given some indication of the caliber of Dom Aelred's arguments perhaps it will be more constructive to attempt to ferret out the reason for his denunciation of Merton. Several clues are at hand: (1) Why does the article appear in a secular journal, one that is probably not found in many Catholic homes? After all, most of the doctrinal errors he finds in Merton would do the most harm to Catholics. (2) Why in a secular magazine does he make such a point of a quarrel, whether real or imaginary, between the Benedictines and Trappists (what purpose would it serve other than scandal)? (3) Why is he so concerned to show that all Catholics do not share Merton's harsh opinions of the world? He even makes a point of showing that Catholics do not enter monasteries to escape the snares and evils of the world, although this is a commonplace among spiritual writers as one of the motives for entering religion. (4) Why does he deprecate the religious vocation as being but one among the many professions, vocations, etc., when in fact Catholic doctrine teaches that it holds a unique place?

I think the underlying explanation which unites all these oddities and makes them intelligible is as simple as this. Dom Aelred is functioning as an apologete in the fullest sense of the word. He is apologizing to the world for Thomas Merton; his object is to show that Catholics are not like Merton, are in fact not very unlike the people in the world. Dom Aelred has written an excellent book *Catholicism and the Modern World* which has the praiseworthy intention of showing non-Catholics that Catholics are not the monsters that Paul Blanshard paints. I for one find no fault with this. It is surely good to show the world the essential sanity and reasonableness of the Catholic position; to manifest to men of good will that the Church is not their enemy. But to accommodate Catholic doctrine to what Dom Aelred thinks the

modern world will find acceptable, as he seems to do in his article, is another matter. Dom Aelred cuts the doctrine to fit modern tastes and in the process repudiates doctrines that are not peculiar to Thomas Merton but are the common teaching of Catholic spiritual writers. Dom Aelred seems to be in the position of one who is entertaining distinguished visitors and making a good impression until a somewhat disreputable relative makes an appearance. He is engaged in hiding the family skeleton, in the person of Thomas Merton.

One may legitimately question the depth of Dom Aelred's understanding of the modern world. I doubt that intelligent men outside the Church think as highly of the world as Dom Aelred seems to believe or that they will be as quick to take offense as he fears. The extraordinary popularity of Merton's writings should give him pause. No Catholic writer in the history of the country has gained the audience Merton has. His books on contemplation, not to speak of *Seven Storey Mountain*, have sold in the tens of thousands. Offhand the only other modern Catholic writer I can think of who has the respect of the non-Catholic world is Jacques Maritain, and of course his audience is somewhat different and necessarily more restricted. He speaks of the world in even less complimentary terms than does Merton.

the appeal of mysticism

The success of Marxism, the undeniable appeal it has for the modern mind and especially for the more intelligent and sensitive among men, is another clue to the needs of the times. The world is open today to the whole truth of Catholicism in a way it has not been for centuries. For centuries intelligent men never so much as entertained the thought that the Church might have something to tell them. The collapse of the secular dream of a paradise on earth to be attained by the tool of science without the help of God and, a fortiori, the Catholic Church has made many minds fertile ground for the sowing of the seed of Divine Truth. Dom Aelred is very vexed at Merton's public preaching of mysticism. But listen to Cardinal Suhard who characterizes modern doctrines as "false messianisms." "Never perhaps," he adds, "have the mystics of the earth experienced to such a point nostalgia for God." Maritain thinks a latent desire for mysticism is one of the strongest marks of the modern mind. The irrationality and denial of nature so prevalent in modern thought make the point even more obvious.

We have the clear-cut statements of the modern Popes that now is the time to take initiative. In short it is no longer the

time to temporize, to make such arrangements as we can to be tolerated by the world. For this purpose the role and place of the laity in the Church's apostolate has been the subject of many of the pronouncements of the recent Popes. Pius XII has said that every Catholic is called to the apostolate. Coincident with this development other doctrines which are indispensable to the lay apostolate have received the renewed attention of theologians. Principal among these are two: that all are called to sanctity and that the graces of contemplative prayer are in the normal way of sanctity. Merton lays great stress on these two doctrines and in so doing incurs Dom Aelred's displeasure.

is everyone called to sanctity?

I can't make out whether Dom Aelred denies the universal call to sanctity or merely a call to Merton's idea of sanctity. I'm inclined to the latter since I can't believe that he would question such a fundamental doctrine. On the level of strict verbal interpretation however the former seems to be the case. (He seems, for example, to find it odd that Merton on entering the Church was not satisfied with an "ordinary career of service dedicated to God" but took as his ideal to become a saint.) But if it is merely Merton's idea of sanctity that he objects to, it can only be because he has some very attenuated notion of the sanctity to which the laity are called.

He writes disapprovingly that Merton claims to have found in St. Thomas the opinion that "all that is necessary to become a saint is to want to be one." In fact that was St. Thomas' view. (He said "will" rather than "want" but the difference is purely verbal.) St. Thomas' meaning is that no special calling is required. All the equipment necessary is given in Baptism. Merton understands it properly as is evident in the further statement cited by Dom Aelred, "... no special vocation, no abnormal spiritual equipment is required. . . ." Dom Aelred really gives himself away when in refutation he tells us that if Merton "had studied the Pauline Epistles he would have learned that to be a 'saint,' as he understands the word, is not at any man's disposal. The divine election is always presumed." St. Thomas' and Merton's point is that sanctity is at any baptized person's disposal, that is, it is really possible for all to attain it if they "will." Assuredly only those who are "elected" will become saints, but we must hold equally firmly to the other horn of the mystery, that "all are called." If we do not attain it, we have only ourselves to blame. How wrong Dom Aelred's argument is becomes apparent when we transpose it to the question of salvation. Is not salvation open to all? Is it

not really possible for all men to save their souls? Dom Aelred would agree surely that it is. But is it not equally true, with the certitude of faith, that only those are saved who are "elected"? A mystery we can only contemplate, not understand. But the parallel is exact and leaves nothing of Dom Aelred's argument.

the universal call

And when he adds that "no spectacular self-discipline or *agere contra* can lay claim" to this election and cites St. Augustine's criticism of the Pelagians, he is engaging in a purely gratuitous distortion of Merton's doctrine. A distortion which is apparent to those who know that Merton is a great devotee of St. Therese of Lisieux and has written at length on the manner in which her way of love is renewing Cistercian life which had become too rigorous and tended to make an end of penance and ascetism.

St. Teresa of Avila is another very great authority at odds with Dom Aelred. Her authoritative interpreter, the great Carmelite Father Gabriel of St. Mary Magdalen tells us that: "The ideal of perfection which St. Teresa proposes is not reserved only for her daughters. It is in fact but the Christian ideal. . . . It is the fullness of charity that leads to complete self-sacrifice, perfect self-oblation. . . . Yet withal it remains the perfection to which all are called." And most devastating of all for Dom Aelred's thesis St. Teresa assures us: "This is in our power, provided *we will it.*"

Dom Aelred explains what he thinks Merton means by a saint: "And a saint for Thomas Merton has only one meaning—a man who, even though he has to engage in social action in the world, is prepared to live in the *spirit* of Merton's own austerity and renunciation, so as to await his final 'transformation' into God" (*italics mine*). Unfortunately Dom Aelred doesn't tell us where the error is in this. But notice the word "spirit." It saves the day. As is well known there is a distinction between the physical following of the counsels of perfection and the spirit of the counsels to the observance of which all are called.

contemplation for all?

Dom Aelred particularly dislikes Merton's teaching on the subject of contemplation. He says: "Here in its essentials is Thomas Merton's message. He would call men away from the 'Christless avenues,' the 'walls of traffic' to share with him the blessings of contemplative prayer." But Dom Aelred interprets this to mean that men should leave the world in a physical sense, not merely in spirit, and enter the Trappists. According to him Merton would have us abandon the apostolate and "let the world

go to the devil its own way." Dom Aelred interprets it in this way because he himself thinks that contemplation is reserved to the cloister and that the apostolate and contemplative prayer are incompatible. He writes: "In other words mysticism is not for the masses but for an elite. To lose sight of this is to divert Christians from what may well be, for the majority of them, their most urgent business. The call is not to take flight from society but to revivify it with Christian values from within." Merton has written, in several places, that to seek perfection, contemplation with all that it entails is the very condition of a fruitful apostolate. But Dom Aelred does not mention these statements.

Merton, Dom Aelred says, is distinguished from earlier expositors of the ideal of contemplation in that he believes it necessary for all. We should like to quote the statement of Father Louis Lallement, S.J.: "Without contemplation we shall never make much progress in virtue, and shall never be fitted to make others advance therein. We shall remain always bound down to earth, and shall never rise much above mere natural feelings. . . . But with it we shall effect more, both for ourselves and for others, in a month, than without it we should accomplish in ten years. . . . If we have not received this excellent gift, it is dangerous to throw ourselves too much into active occupations of charity toward our neighbor."

St. Gregory the Great, preeminent among Benedictines, preached the ideal of contemplation to all, monks, clergy and laity. Listen to this: "It is not the case that the grace of contemplation is given to the highest and not given to the lowest. . . . If therefore there is no state of life of the faithful from which the grace of contemplation can be excluded, anyone who keeps his heart within him may also be illumined by the light of contemplation." In our own day Dom Thomas Verner Moore, in his beautiful book *Prayer*, a collection of conferences given to lay people, also teaches the accessibility of contemplation for the laity. Indeed according to him, it is found quite frequently in those living busy lives in the world. Presumably Dom Aelred may differ with these authorities if he chooses, but he has no right to pretend that all this is Thomas Merton's invention.

necessity of self-denial

One of the clearest statements I have seen reconciling the truth that God's creation is good and the necessity for total renunciation is the little book *Living with God* by the Venerable Francis Libermann. Libermann explains that in the state of original justice man could with great advantage take pleasure in the whole

of creation. All things served to foster the divine life in the soul. But after the Fall "all this has entirely changed. All creation has become for us a menacing danger, drawing us away from God and sowing death in our souls." He then outlines what *all* must do to become perfect and warns that unless we take these steps we are in danger of falling below the minimum necessary for salvation. We must resolve to avoid venial sin as well as mortal otherwise we will inevitably sin seriously (incidentally this is as far as Merton goes in *Seven Storey Mountain*); further, we must aim not only at vanquishing venial sin and imperfection but also "pleasures and licit gratifications," else we will fall into many venial sins and worse. (Merton has been reproved by several critics for warning the faithful against "licit pleasures.") Venerable Libermann's fundamental principle is that we "*must deny to ourselves any pursuit of gratification in creatures.*" And directly applicable to the laity is this: "As regards those objects which the order of God's will prevents us from renouncing, or which go with our state or ordinary habits of life, we must avoid savoring the pleasant impressions made by these objects on our internal and external senses. We must likewise be on our guard against attachment to these objects." In other words, the "spirit of Merton's austerity and renunciation."

After this I think Merton's advice is not so shocking as Dom Aelred seems to think. It would only be wrong if Merton presented it as applicable to *every* man at *all* times; in other words, if he held that circumstances, dispositions, the order of God's providence, discretion had no part to play in applying the advice to individuals. As he presents it it is merely an expression of the *ideal* all should have in mind. If our state of life or our weakness prohibits the actual renunciation of this or that, still we must never lose sight of the ideal. What Merton says is what all spiritual authorities teach and surely it is what St. Gregory the Great meant when he said, "anyone who *keeps his heart within him* may also be illumined by the light of contemplation."

the problem of lay spirituality

Assuredly the problem of lay spirituality is a great one; it is the problem of how to be *in* the world but not *of* the world. For my part, I think it is the Little Flower who can best teach us how to utilize our environment to become saints, and in so doing Christianize the environment. Above all, she can teach us how to utilize our very failures (for failure in trying to follow so austere a doctrine as Our Lord and the saints propose for all is inevitable) and turn them to our spiritual advancement.

SEND FORTH THY

SPIRIT

AND OUR HEARTS

SHALL BE

CREATED

AND THOU SHALT

RENEW

THE FACE OF THE

 EARTH 

BOOK REVIEWS

Providence and Families

BE NOT SOLICITOUS
Edited by Maisie Ward
Sheed & Ward, \$3.00

Maisie Ward has edited a book of fourteen interesting stories (many of which originally appeared in *Integrity*) by married people who have experienced the provi-

dence of God—the small farmer trying to resist commercial-type farming; the family living within the larger family of a House of Hospitality during the depression; the widower who discusses poignantly his personal abandonment to God; the refugee family and their tale; the couple whose first child was born mentally defective; the interracial marriage; the childless couple and others. Mary Reed Newland's "Marriage and Spirituality" is helpful because as usual she is so practical. The underlying message of all these stories is the same—trust in the providence of God.

The best are two by Ed Willock. In "Marriage for Keeps" he stresses harmony between husband and wife to be achieved through the man's consideration on the one hand and the wife's acquiescence on the other. His feelings of inadequacy were dispelled when with the birth of their first child there awakened the awareness that he was working along with *God in His plan*. In their home are three providers, "Christ and His two agents, my wife and I." In the Christian scheme of things the child becomes the "focus of family concern . . . the new apostle." He sets forth vigorous qualifications for husband and wife that we can all strive to attain. Since the society of the future is made under the eyes and hands of the father and mother, the husband must be "philosopher, craftsman, politician, doctor, psychologist, administrator and poet"; the wife, "nurse, teacher, artist, hostess, director of souls." He points out that the tendency for some Christian families to keep themselves aloof from the so-called worldly families fosters spiritual snobbishness—they have much to give each other.

In "Poverty and Marriage" Ed Willock contrasts the poverty of St. Francis and the poverty of the Trappists, pointing out that it is the principles of the latter which should serve to guide the family. He points out what are necessities and what luxuries to the family welfare. The poverty of the family must be "specific," that is detached from all except things required to maintain the family; "ingenious," "communal," and "patient" for we mustn't forget this voluntary poverty is to discipline our will to God's will or we will be as proud of what "we do as the bourgeois are about what they have."

In the foreword Maisie Ward discusses such factors working against the large Christian family in today's society as poor housing, no ready help for mothers during confinement, lack of sympathetic understanding of their needs on the part of parish priests, and so forth. On the other hand she cautions the large family not to judge rashly couples who have only one or two children. The reasons why particular couples may limit their families through the practise of rhythm or heroic continence are discussed at great length. There are quotations from Father Henry Davis, S.J., Father Vincent McNabb, O.P. and from the present Pontiff's realistic exhortation to the Roman midwives. According to Father Davis a

father's duties to his wife and existing children are more pressing than "his obligation if there is one to procreate more children." While it is certainly heroic to attempt to bring up children in the slums, it may be more heroic not to have the children in the first place by the practise of continence. The Pope says this is not impossible as with God's grace nothing is impossible, but "he who believes he can do so counting merely on his own strength without seeking sincerely and perseveringly help from God, will remain miserably disillusioned." Maisie Ward quotes from Father Davis' advice to a particular couple that "God never intended heaven to be populated at the expense of the mother's health or of duties left unfulfilled."

(What is particularly confusing for the reader is trying to square Maisie Ward's conservative, cautious foreword with her evident approval of the radical actions of the couples whose stories she gives. Does she really feel that a rhythm-planned family is ideal or is it merely permissible? One cannot tell.)

This brings us to the two stories in the book which are hard to take—for us anyway—especially in the light of the above. In William Walsh's "The Young Familiar Faces" twelve children are at home alone, with no food in the house in the instance, while the father daily leaves the home—unaccompanied by the mother—to get his Ph.D. Perhaps the children are old enough to take care of themselves? It would have been helpful if this story had been prefaced by an explanation—why is the Ph.D. so terribly important? In "Joy of Poverty" Mrs. J. is having her fifth baby. She talks of the joy of poverty—of the St. Francis type—because she says when she does not know where their next meal is coming from she feels closest to God. She won't let her husband take a Civil Service job so they may live in comparative security. But (and here's the rub) when he gets a call from a former employer offering him the job of organizing the band in his club at \$100 per week—this she happily has him accept. Perhaps it offers more in the way of insecurity? Mrs. J. might benefit from reading Ed Willock's "Poverty and Marriage."

This book is complete. The weight is carried by Maisie Ward's foreword. With the reservations mentioned above, her general survey of the world-wide social conditions—the family as the nucleus—is well developed and stimulating. In contrast the second half of the book, with the exception of Ed Willock's articles, is a gentle let-down, the stories are simple, some inspiring—but each of us finds inspiration at different times in different ways.

NORBERT and MATILDE NOLTE

Apologetics

THE HIDDEN STREAM
By Msgr. Ronald A. Knox
Sheed & Ward, \$3.00

Many students who have completed a course in apologetics are like a blind art dealer—they can spiel a dozen arguments (which they were told by someone else)

but they don't actually know what they're trying to sell. They can prove the divinity of Christ, for example, but aren't aware of the meaning of the Incarnation and the Mystical Body. They can prove that the Church is divinely established, but are unconscious of its being more than just

one of several great religions. It is to counteract this deficiency that Msgr. Knox has written *The Hidden Stream*.

The book is a collection of lectures on apologetics given, one each year, to Oxford undergraduates. It is not a text, for the proofs are no more than outlined, but is rather a discussion of the proofs, indicating limitations and objections to them, so that they might be seen in a more proper context. In fact Msgr. Knox sees the divine ordering of the world so clearly, and loves it so much, that he tends to regard the proofs as only substantiations of truth, and not as a means of arriving at a knowledge of truth. Thus he says of the proofs for the existence of God. "But I think for us stupid people it's cosier—let's put it like that—to think of all these proofs, not as being necessarily cogent in themselves, but as being fresh observations to assure us that the God-dependent construction we put on the universe is the right one. . . . The answer is that all these logical arguments aren't really the way in which we find out God, but merely tests by which we assure ourselves, at need, that our observations were correct."

The book will serve well, used in conjunction with a standard text in apologetics, for if anyone is under the delusion that either he or the Church understands everything completely, Msgr. Knox will stop such delusions and set him again on the path of searching the depths of Christ's revelation.

HUGH FALLON

Parish Priest

A MAN APPROVED
By Leo Trese
Sheed & Ward, \$2.25

This book is a find, and on reading it one knows the joy of the man in the parable when he found the treasure in the field. *A Man Approved* is set up in the form of talks given on a priests' retreat and I think it is limited by this device. It does not have the free flowing style of Father Trese's best book *Many Are One*. In the beginning of the book especially one fails to find Father Trese's light moving style. Some of the chapters in this book are gems—especially the chapter on vision. No diocesan priest can pick up this book without feeling he has found a kindred soul. The diocesan priest is not going to save his soul in the same way as the order priest or the priest belonging to a community; his is a different vocation—he is called to walk out among the people as Christ Himself walked among the crowds of Judea; he cannot retreat at night to a monastery and follow its rule; his sanctification is found in the ringing phone and the parlor call, the problems of the parish and his very closeness to the people of the parish. Only a diocesan priest can fully appreciate the beauty of the thoughts found in *A Man Approved*, but what is even better these thoughts stand the test of practicality—of meeting reality.

We want Father Trese to write more, but we should like to see a whole new development from him—not just a further development of the thoughts and ideas of *Vessels of Clay* and *Many Are One*. All who read these pages will be inspired by them, but only a parish priest will fully appreciate their depth.

REV. JAMES P. CASSIDY

The Moral Order

ETHICS AND FACTS

By J. Messner
Herder, \$4.00

CHRISTIAN ETHICS

By Leo R. Ward
Herder, \$4.00

It would be impossible, in a short review, to do more than suggest the importance of Messner's *Ethics and Facts*, which bears the subtitle: The puzzling pattern of human existence. At first glance the book is rather formidable. Despite its length it is divided into only five chapters, each of which runs

to over sixty pages. Yet the ordering of the chapters soon becomes clear: the author has chosen the fundamental human impulses and submits them to a thorough study. These are: the sex impulse; the impulse toward happiness; toward liberty; the social impulse, the cognitive impulse.

In each case the current basic problems are clearly presented. Working within the sphere of natural ethics, the solutions given by the author to these problems are the products of human reason. Nevertheless, he does not hesitate, with a brief quotation from the teachings of Our Lord, to show the compatibility of natural reason and divine revelation.

It is also interesting to note, that without any explicit discussion of the question, the author has in fact shown the role that natural ethics rightly plays in handling moral problems.

Father Ward's *Christian Ethics* is a college text-book. In his preface the author states: "This introductory study of Christian ethics aims to combine a study of the moral order with a study of cases." The student will be struck most forcibly by the emphasis on cases. The first chapter is devoted to them with the intention of introducing the student to the realms of moral thought.

The author has given a very careful analysis of the moral order which should make it inescapably clear to the student. This book, with the aid of a competent teacher, should prove an interesting text.

J.V.C.

After Pentecost

THE LIGHT OF THE WORLD, Vol. II

By Rt. Rev. Benedict Baur, O.S.B.
Tr. by Rev. Edward Malone, O.S.B.
Herder, \$7.00

This is the second volume of daily meditations and prayers on the liturgy, the first of which dealt with the time be-

tween Advent and Pentecost. The first volume held a dramatic suspense, for it covered the period beginning with the pre-Christian era, whose burning search for God was rewarded by the staggering answer of His birth, life, death, and resurrection in time. We can relive those events in our meditations, and feel that we would have known how to behave had we lived in those days, for we have the perspective of centuries of Christian faith to give us the proper focus. It is less easy to know what to do now, in the twentieth century, encompassed as we are by the night of illusion that has been the natural habitat of every man since Adam. One star lights our way—the liturgy. It links our tempestuous today with the first days following Pentecost, as part of the same age—that of the Holy Ghost—reaching forward from the hour of His descent to embrace our own century, and looking beyond to the completion of God's kingdom on earth.

One thing that is perhaps more noticeable in this volume than in the first is the absence of reference to the many saints on our calendar. The author adheres strictly to the Sunday liturgy throughout the week. He brings out very clearly that the Sundays after Pentecost are not closely interrelated as are those of Advent, those after Epiphany, and those of Lent. Each of the Sundays after Pentecost is, in a sense, a little Easter, and its central point is the celebration of the Eucharist. Each is dominated by three thoughts: the remembrance of Easter, the expectation of the Second Coming, and the realization of the battles and hardships to be encountered in the present.

The casual reader, leafing through this 460-page tome, may complain of the recurrence of several insistent themes: God's infinite goodness and mercy; His love for us; the efficacy of His graces, the wonders of His providence; the dignity and holiness of the Christian calling; the necessity for prayer, penance, poverty, mortification, humility. Taken successively, however, in their proper context, as the outgrowth, the yield, of an intimate participation in the ever-recurrent, ever-new, daily sacrifice of the Mass, they strike a fresh, compelling note in each day's meditation. The author has succeeded in showing that the liturgy is not merely something to read about, talk about, or even practice periodically, but a life to be lived every moment, on every level of our being.

ELAINE MALLEY

"CATHOLIC EUROPE LIVES"—Grail sponsors unique summer tour (June 27-Aug. 18) for young American women. A vision of Europe's roots in Catholic culture; an experience of family life in France, Italy, Germany, Holland; meeting with various forms of lay apostolate today. For further information, contact Miss Dolores Brien, GRAIL INTERNATIONAL STUDENT CENTER, 46 West 55th Street, New York 19, New York; phone, COLUMBUS 5-6943.

Announcing . . . **HOLY WORK**

By **Dom Rembert Sorg, O.S.B.**

In this book Father Rembert presents a pattern of Christian life in which manual labor is raised to its true dignity. Much has been written on the philosophy of work, but this book gives a sound theology foundation for its Christianization. **\$2.50**

PIO DECIMO PRESS • St. Louis 15, MO.

THE CHURCH TODAY . . . Emmanuel Cardinal Suhard

The pastoral letters and selections from the spiritual diary of the late Archbishop of Paris, whose thought so profoundly shaped the Christian Revival in Europe. The book contains four unpublished pastorals: **God's Providence, The Parish, The Church on Private Property, The Christian Family.**

Also included are selected meditations, new translations of **The Meaning of God, Growth or Decline?, Priests Among Men,** and striking photos of the Cardinal.

\$4.75 at all bookstores

FIDES • 21 W. Superior, Chicago 10, Illinois



JUBILEE

A Magazine of the Church & Her People

"Jubilare Deo, Omnis terra"—"O sing joyfully to the Lord, all the earth" (Psalm LXV)

- ✓ Unique because . . . it is the first national picture magazine for a Catholic audience . . .
- ✓ Unique because . . . you, as one of the first 50,000 subscribers, will receive one share of Class A stock with each one-year subscription (at \$5 per package) and will thus share in the ownership of JUBILEE and in its profits.

THE EDITORS of *Jubilee* invite your participation in an exciting new publishing venture. The result of three years of preparatory work, *Jubilee* will give you a new insight of the Church and her people through the best techniques of modern pictorial journalism.

Through the researching eye of the camera and the penetrating insight of skilled writers and editors, *Jubilee* will report the Church in all her beauty: her intellectual eminence, her hard work, her charity, her spirit of true peace, her culture and her creed.

Current events, international news, the family and the religious life, history, the liturgy, the arts and sciences, sports and entertainment—indeed every worthwhile field of man's thought, work and play—will furnish subjects for *Jubilee's* text and picture coverage.

Christianity has something to say about everything, so *Jubilee's* scope will be world-wide and time-encompassing. *Jubilee* will bring a fresh approach to the lives of Our Lord and His saints—and will show how His Truth is borne today by the ordinary people of His Church: pope, housewife, worker, teacher, mystic, farmer, businessman, monk, priest, brother and sister—the living, working, praying, thinking Church.

Jubilee is edited by Catholic laymen, veterans of years of experience in the Catholic and secular fields working with the aid of a board of religious and lay advisors.

Jubilee's dramatic photographs—often in color—and expertly prepared text will be printed on ion. Subscription price is \$4 per year (35¢ per copy) . . . But to initial subscribers, *Jubilee's* editors are making this unusual offer: In a plan inspired by the Social Encyclicals, the first 50,000 subscribers will receive one share of Class A stock with each one-year subscription, paying \$5 or the package.

As a charter subscriber, you will thus share in *Jubilee's* profits and its successes. Only 50,000 charter packages are being offered (many have already been bought), so reply immediately. Use the coupon at the right to become a charter subscriber.

Stock details: The A.M.D.G. Publishing Co., Inc. in order to promote and publish *Jubilee*, offers 50,000 non-voting Class A shares, each share (par value \$1) sold exclusively in combination with one 1-year subscription, at \$5 per package.

No underwriter is engaged in this offering of charter packages. They are being offered directly by the Corporation. The expenses connected with this offering are estimated at \$30,000 (60¢ per package). A complete prospectus may be obtained through the magazine's offices at 377 Fourth Avenue, New York 16.

Because these securities are believed to be exempt from registration, they have not been registered with the Securities and Exchange Commission; but such registration, if available, does not indicate that the securities have been either approved or disapproved by the Commission or that the Commission has considered the accuracy of the statements in this communication.

From *Jubilee's* files: **A Jesuit in California:** "A startling and stimulating new venture . . . a crisp green island of sanity in our mad ocean of materialism. Our civilization thirsts for such things."

An Indiana Layman: "A real need in Catholic journalism. You will find a huge audience."

A New York Bishop: "A timely and helpful venture in these days of growing paganism."

An Eastern businessman: "I admire both the technical proficiency behind *Jubilee* and the ideas which dictated its formation."

Please detach and mail today!

To the Business Manager of JUBILEE,
377 Fourth Ave., New York 16, Dept. IN

(☐) Yes, I want to become one of *Jubilee's* first 50,000 charter subscribers. I understand that I am to receive one share of non-voting Class A stock (par value \$1.) and one full year (12 picture-packed issues*) for each charter subscription package I buy.

(☐) Enclosed is \$_____ for _____ charter subscription packages at \$5 per package.

(☐) Please bill me for _____ packages.

Name _____

Street _____

City _____ State _____

*13 issues if you enclose payment now!

This is the bucke who verteth

(in spite of the remonstrances of his friend)

He does this, of course, because it is now really Spring—something you will realize even more strongly when we tell you that the following four books, all coming on April 15th, are the last on our Spring list:



SIGRID UNDET

by A. H. Winsnes

A literary biography, mainly concerned with the development of Sigrid Undset's mind, from agnosticism to Catholicism, as this is shown in her novels. Illus. **\$3.00**

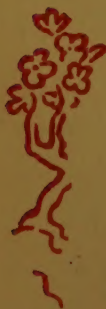
SELECTION

Edited by Donald Nicholl

and Cecily Hastings

A year book of the articles of most interest to Catholics appearing in European and English periodicals, translated when they didn't originally appear in English.

If you think this as good an idea as we do, we shall do it again next year. **\$3.75**



JOHANNES OCKEGHEM

by Ernst Krenek

First in a series on Great Religious Composers, edited by John J. Becker. Ockeghem was a fifteenth century composer of great fame in his day and of great interest in ours: his music apparently has more in common with modern music than it has any business to. The book is so technical, anyone who can carry a tune will enjoy it—in fact it has been heartily enjoyed by at least two people who can't. frontis. **\$2.00**

PSYCHOANALYSIS AND PERSONALITY

by Joseph Nuttin

The head of the department of experimental psychology at Louvain examines Freud's theories in the light of Catholic principles. **\$4.00**

Order from a bookstore

There is another **Trumpet** just about ready—let us know if you think of anyone who would like to get it.

Write to Pirie MacGill,



SHEED & WARD

New York 3